

# THE CHINESE RECORDER AND MISSIONARY JOURNAL.

VOL. I.

FOOCHOW, MAY, 1868.

No. 1.

## THOUGHTS ON MISSIONS.

We publish the subjoined paper, believing that it contains many suggestions worthy of earnest consideration; and also in the hope that it may draw out communications from various quarters on some of the topics named. The paragraphs in brackets are by the Secretaries of the American Board of Commissioners for Foreign Missions, and the document is here printed as it was sent out by them to their missionaries:—

[The following paper, read at the monthly meeting of the Secretaries of the English Missionary Societies in London, appeared in the *Christian Work* for June. It is from the pen of a civilian, H. Carre Tucker, C. B., late Governor General's Agent and Commissioner at Benares, India. The suggestions, if not all of them applicable to American Missionaries, are yet of great value, the result of much careful observation, and are earnestly commended to their favorable consideration. We most fully accord with the remark of the editor of the *Christian Work*, "that many difficulties which have arisen in recent years as to the continuance and extension of missions have been caused by a neglect of the principles which guided the Apostolic Church in the preparation of agents and the planting of churches." Although there are some points to which we, as Americans, should object, it is but just to the able author to print his paper entire, with a few notes in brackets which will be readily distinguished.]

1. There is a great want of fit agents for foreign work, which requires men of mark to organize and stamp the impress of their own character upon the infant churches. I would not trust entirely to candidates offering themselves. The best men, like Moses, are often the most diffident as to their own qualifications. The choicest young ministers, after a few years' experience of home work, might be sought out by the managers of Missionary Societies, and the question pointedly and affectionately put to them, "Why should not you go forth as an evangel-

ist to carry the good tidings of our Lord Jesus Christ into the regions beyond?" Many require, and, I believe, would respond to such an individual invitation as a call from God, who would not otherwise think of putting themselves forward for mission work.

2. It is the low state of home Christianity, in not supplying a sufficient number of educated and tried men, which necessitates missionary training institutions. It ought to be unnecessary for a society to be at the expense of educating young men, chiefly from the lower ranks of society, without any assurance that they will eventually turn out efficient evangelists. Such men are greatly raised in social position by missionary employment, and thus lose the test of sincerity in giving up much for the Lord; whilst theological teaching, without the foundation of a good general education and knowledge of the world, is apt to narrow and puff up the mind. None but tried men ought, if possible, to be sent into the mission field, where every thing, humanly speaking, depends upon the personal character and qualifications of the individual evangelist. I should like to hear some of the Fathers of the Church repeating the language of the Duke of Wellington to Sir Charles Napier, "If you don't go out, I must."

[A special institution for the training of missionaries is far less fitted to interest all classes of society in the missionary work than our own. Every American missionary leaves behind him a large circle of acquaintances, formed in his college and seminary life, who through him become specially interested in the cause. The accomplished scholars from the leading colleges of the country who have devoted themselves to this work have helped to maintain the proper *esprit du corps* among the missionaries themselves, and a due respect for them in the community.]

3. A few picked men would do the work better than a number of inferior ones. It is leaders we now want; men able and willing to employ their native assistants to the best advantage, and imbue them and the infant churches with their own high tone and spirit. I believe that the societies are at present being providentially shut up to a

smaller number of European evangelists, and a much larger employment of native agency. This will allow of better remuneration being given to both classes, and a great extension of the work.

4. Perhaps it may be advisable to substitute a sufficient lump salary in the room of the Children's Home, the additional payment for each child, and the other allowances now made to missionaries. Men of standing would probably prefer to receive a fixed salary, and make their own family arrangements.

[A "Children's Home"—this, too, is not an American idea. Few American missionaries would be willing to have their children made a caste, however well their material wants might be supplied, or to have them deprived of the advantages of our social life and of our literary institutions.]

5. As a rule, evangelists should go out unmarried, and be considered only on probation, until they have mastered the vernacular language of the country to which they are sent, and proved their missionary qualifications. Occasionally, and in some fields of labor, it may be advisable to make exceptions. When an evangelist is duly qualified, and settled in his work, a true helpmeet will be the greatest blessing and assistance.

[The difficulty in securing the "true helpmeet" at this stage may well be considered.]

6. European evangelists ought not, in general, to settle down in any one locality, as pastors of a local community; but, after the example of our Lord and his Apostles, should *itinerate* over a larger or smaller extent of country, mixing intimately with the people, disseminating the Word of God and Christian literature, and endeavoring by their whole life and conversation to spread a knowledge of the truth as it is in Jesus. Mission houses should be placed at important strategical points, where the evangelists and their inquirers might assemble during the hot and rainy seasons of tropical climates, for conference, study, translation, preparation of vernacular books, and a certain amount of preaching morning and evening.

7. Evangelists should not be crowded too close together; and, at the same time, should not be too far separated for mutual support and co-operation. Care and judgment are required in suiting different dispositions; and each individual should have an independent sphere of his own.

8. The evangelists of each society within a certain tract of country should meet annually, with a large infusion of the European and native *lay* element, for information, prayer, and discussion as to the general

management of the mission. The minutes of such meetings should be sent direct to the parent society.

9. The meeting would elect its own secretary, treasurer, and standing committee for the ensuing year. This organization might, perhaps, supersede the necessity for separate "corresponding committees;" as the secretary, treasurer, and standing committee would in fact constitute a well-informed and trustworthy corresponding committee for the tract of country embraced by the conference.

10. It is also well that evangelists and laymen of different denominations should from time to time assemble together in general conference, to prove their essential unity, and to discuss points of common interest. It should be clearly manifest that the various denominations form branches of one and the same Protestant army, differing in organization, but united for one common purpose.

11. Evangelists are not tied down to any one mode of proceeding; but, keeping always in view the great object of making known the Lord Jesus Christ as the Saviour of sinners, can employ every talent in preaching, visiting from house to house, teaching the young, translating the Word of God, and preparing Christian vernacular books. But they should remember that their duty is, not to immerse themselves in details, but to organize and direct the labors of others. A European evangelist should never do himself what can be equally well done by a subordinate. He will always find a superabundance of work to do, however much he may try to throw it off upon the shoulders of others. The best and most capable administrators are most free from petty jealousy and fear of responsibility, and accomplish great things by daring to trust and employ subordinates whom they have imbued with a portion of their own spirit; whilst inferior men do little from insisting upon doing everything themselves. In early times the General was lost in the combatant. He must now resume his proper place as the thoughtful planner of the operations of others, remembering that the whole future of a native church may in a great measure depend upon the character he originally impresses upon it.

12. As soon as converts begin to be made, they should be associated together into churches, the most pious and experienced Christian in each knot of believers being selected to act as pastor. The qualifications and mode of selection and ordination of such village pastors will depend greatly upon the denomination to which the European evangelist may belong.



13. As "a visible church is a congregation of faithful men, in which the pure Word of God is preached, and the sacraments duly administered," it is essential that such village pastors be authorized to administer the sacraments. A mere catechist cannot properly discharge the duties of a pastor. A missionary generally likes to work through catechists, paid by the mission, and entirely subordinate to himself; whilst the flocks remain dependent upon him for the administration of the sacraments. I attribute to this cause much of our want of success. There can be no indigenous vitality whilst everything hangs upon the person and purse of a foreigner.

14. In the early stages of church organization it is not necessary that the pastor be entirely set apart for religious duties. Like St. Paul, he may continue to support himself by his own labor, whilst devoting his Sundays and leisure hours to teaching and doing good among his Christian neighbors and the surrounding heathen.

15. I fear we retain a remnant of Romanism in the strongly-marked line of separation between clergy and laity. Until very lately the prevailing idea in missions was, that no one was fit to be ordained who was not highly educated, considerably Europeanized, and fit to be addressed as "The Reverend Mr. Blank." Such men required salaries much larger than a native church could afford. There was considerable difficulty in obtaining ordination, not only on the part of the bishops, who wanted highly-educated presbyters, but still more on the part of the missionaries, who feared to have their subservient catechists turned into independent pastors, and preferred to retain the pastorate themselves. The converts hung on the mission, to get as much, and do as little, as possible. Thus there have been plenty of "mission compounds," but few native churches. The idea of its being the duty of a missionary to organize self-sustaining, self-propagating, and self-governing churches, is only of recent growth, and but partially adopted by missionaries of the old school, who find it difficult to get out of their accustomed groove.

16. Native pastors and evangelists of the highest possible education and attainments are required for certain places and kinds of work. Such men ought to be encouraged to the utmost; and it is through them that I expect the greatest effect to be eventually produced on the native mind. But for ordinary village pastors a lower type of man is sufficient, and as much as a small and probably poor community can afford to support.

17. The great problems for the missionary societies to solve, each for itself, are,

By whom are such village pastors to be selected, or elected? By the missionary? By the church? Or by the conference?

What is to be the qualification, and mode of ordination?

What is to be their relative position to the European missionary?

What safeguards can be laid down for the maintenance of sound doctrine?

What should be the tie of mutual connection between the churches of a mission?

And what between them and the churches founded by other Protestant missions?

18. So far as the Church of England is concerned, it appears to me that the European evangelists ought to be men of the stamp of missionary bishops, with power to ordain their best converts, and organize churches. These would still look to the European as their common centre of union; and their representatives in his synod would manage, with him as their president, all the church matters of the district. In time the substitution of a native bishop would place the churches on a purely indigenous footing; and native councils might supersede missionary conferences.

[The Hawaiian Board and the Kiarpoost Evangelical Union are solving these questions satisfactorily to the patrons of the American Board,—through the personal influence of the missionaries, legitimately won and recognized, without the intervention of ecclesiastical authority, which might sometime be abused.]

19. Each native pastor should be supported from the very first either by his own hands, or, when the growth of the church necessitates a division of labor, by his church; which should also elect elders [or deacons] for the management of its secular concerns.

20. Each church ought also to support its own educational and charitable institutions; and be encouraged to prove itself a living church by developing evangelistic agencies for spreading the knowledge of the Lord Jesus Christ among the neighboring heathen. Such agencies should be both gratuitous on the part of individual Christians, so far as their circumstances permit, and also be paid by the church when that is necessary to effect the object.

21. The European evangelist ought to visit the native pastors and churches as often as he can, improving their knowledge, and attending carefully to their spirituality and purity of doctrine. He should be in deed, if not in name, an *Episcopus*; and cannot do better than study most attentively the examples set in the Acts of the Apostles.

22. He ought to surround himself, as all great founders of beliefs have done, with a school of his most promising converts, carefully training them to become well-qualified evangelists to their fellow-countrymen. Such converts should be encouraged to support themselves, if possible; to endure hardness as good soldiers; and to throw themselves very much upon the kindness and hospitality of the people among whom they labor; thus cultivating a humble tone of mind, and gaining additional opportunities of making known the Saviour in social intercourse. In all this, the example of the self-denying energy of the European evangelist will go much further than mere precept. He will have to live Christ if he is to do much good.

23. Where absolutely necessary, such native evangelists may be supported, in whole or in part, by the European missionary out of the mission funds; care being taken that the salaries given do not exceed what a native church might fairly be expected to raise. It must be remembered also, that just in proportion as these evangelists bear the character of paid agents of foreign proselytizers, they must lose influence with their own people.

24. A very broad and clear line of distinction should be drawn between the evangelistic agency of the foreigner, and the indigenous native church organization. The latter ought to be self-supporting, and self-propagating, and, as a natural consequence, self-governing. Here lies the difficulty with some missionaries, who do not like to relinquish their control over the converts, and the patronage of the agents employed. But, when we give education, we must expect it to excite ideas of independence and self-advancement. Knowledge, all over the world, means power and pay.

25. To enable the richer and more prosperous churches to assist the smaller and poorer ones, there should be a District Church Sustentation Fund, managed by representatives from the churches. Should any help from the mission be ever required, it should be given in the shape of a grant-in-aid to the church fund.

26. As the churches grow and multiply they will naturally be organized and connected together more or less upon the model of the European mother churches by which they have been founded; until at last, perhaps, some powerful native mind is raised up to organize a thoroughly national church.

27. The European evangelist ought to keep himself as free as possible from all mere secular business, making good use of lay agency, working through his evangelists, and the pastors and elders of the settled churches.

28. Cases may arise where the interests of humanity may compel an evangelist to stand up in defense of the oppressed. But he should scrupulously avoid anything like political agitation or partisanship.

29. An evangelist may legitimately assist little children to come to the Saviour by teaching them in school. But he should constantly bear in mind that he is warranted in devoting time to science and secular teaching only so far as his doing so may subserve his one main object of bringing souls to Christ; and he needs to be much on his guard against being carried away by the stream of secular education, and the spirit of competition with Government Colleges. I regard with distrust the affiliation of Missionary Schools to Government Universities. The point of honor is apt to become rather to bring numerous students up to the matriculation and B. A. standard, than to train them as humble, useful Christians. An exception may be made in favor of the C. M. S. College, Calcutta, the object of which is to draw away matriculated students from the University, and, whilst carrying them through the University course, to give them as much Christian instruction as they can be induced to receive.

30. The most important duty of the European evangelist is, perhaps, to draw around him promising converts, and train them for future usefulness as evangelists, pastors, schoolmasters, and catechists. It is as he multiplies himself in a school of disciples, deeply impressed with his Christian character and energy, and imbued with his principles, that he will be enabled to effect wide and permanent good, and place his work on the secure and independent basis of an indigenous native church. A small support may fairly be given from the mission funds to such students whilst drawn away from their homes and occupations for training; but it ought to be a mere subsistence; and efforts should be made to stimulate the native churches to provide scholarships and foundations, and so reduce to a minimum the expense to be borne by the mission.

31. Such training work will probably be the last to be relinquished by a missionary society. Even when a district is pretty thoroughly permeated with native churches, and no longer in need of foreign evangelists, it may still be expedient to retain for a time in European hands the fountain head of the supply of sound and faithful pastors and teachers.

32. I have thus sketched what appears to me a good organization for mission work. But I quite feel that God does not work as we work, but often makes his glory to shine in the employment of the weakest



and most unlikely instruments, as in the case of the old shepherd in Midian, Gideon, and the fishermen of Galilee. It is to have power from above, to be filled with the Holy Spirit, to receive the word, "I will surely be with thee," that we need. Still, as in Jethro's counsel to Moses, it is lawful and right to consider the best human means for attaining the desired end; and I therefore venture humbly to express these suggestions on mission work.

*From the Western Christian Advocate.*

## TRACTS AND TRACT SOCIETIES.

BY REV. J. M. THOBURN.

I AM lodging for the night in a small traveler's bungalow, in a remote valley among the Himalaya Mountains. Two chairs, a rickety table, a small cot, and a book-shelf, constitute the furniture of the establishment. On the shelf are a half dozen magazines, a score or so of books, and a small bundle of tracts, all having been left here by passing travelers, for the benefit of the lonely wayfarers who, from time to time, might seek shelter in the bungalow.

After dinner, this evening, I went to the book-shelf to see if any thing could be found to beguile a lonely evening. The magazines were old, and promised little of interest. The books were mostly cheap novels. The tracts were well printed and neatly bound, and, perhaps, were better in contents than tracts usually are, but I must confess that I did not read them. After a little searching, I finally selected Hawthorne's *Mosses* from an old Manse, and after reading one of its sketches, I walked out into the moonlight to enjoy the delicious mountain air. As I paced back and forth, I thought of the book I had just laid down, and the tracts I had not perused, and soon began to ask myself the question, "Why is it that I did not read those tracts? Why lay aside a collection of religious essays in the same corner with such trash as Wilkie Collins's novels, and take up a book whose religious merits were not its highest recommendation?"

These questions have led me to think a good deal, or rather to recall thoughts which I have indulged for some years past, in relation to tracts in general. In traveling somewhat extensively over the world, I have never gone where the tract distributor has not been before me. All over these mountains, all down through India, on every ship and steamer between India and New York, these little messengers are met, and are, no doubt, doing lasting good. And yet, while convinced that they are useful, an unpleasant conviction has long since forced itself on my mind, that more zeal than wisdom is usually displayed in printing and circulating this kind of literature. Tracts are not popular,

are not sought after, and however useful they may be in individual cases, they never exert a commanding influence on any question or in any community. Tract Societies employ a fair amount of talent, and expend enough money to secure better results than those usually attained, and there must be some cause or causes to account for the ill success of their literature.

Perhaps it may, in part, be accounted for by the want of skill too often evinced in the preparation of the tract. Strange subjects, like strange individuals, need an introduction to most people, and if this is omitted, or awkwardly done, the impression is apt to be unfavorable. A tract which abruptly opens its appeal with such an exclamation as, "Careless Sinner!" is pretty sure to be contemptuously thrown away by sinners of the ordinary kind. So with nearly all others, in which all manner of bad things are *assumed*, and the reader exhorted and belabored generally, as if he saw everything from the standpoint of the writer. This is not the way to make people think, and neither the writer nor the preacher who batters away in this blind style will make very deep or lasting impressions on thoughtful persons.

Again, the style of the tract is in a measure antiquated, or at least peculiar. It does not chime in with the general literary taste of the day. Tract literature, like the hard-shell preacher, has a twang of its own, and like the preacher it makes itself distasteful to the average reader. The most popular style of the day should be used, so that an article will be read with equal avidity, whether found in a newspaper or a tract.

In many tracts a style of affected simplicity spoils what otherwise might be passable enough. The same objection holds good in the case of much of the childhood literature of the day. In trying to be simple the writer becomes silly. Very few men possess the gift of being unaffectedly simple in writing or speaking. It is a gift of power to any man; and like all such gifts, it cannot be counterfeited. The man who tries to let himself down to the level of his readers or hearers is sure to be detected in the effort, and despised for his pains. He must keep on their level, and learn how to think on their level, and simplicity will come without any effort.

The most fatal defect of tract literature is its neglect of the live issues of the day. It is well enough to write tracts on awakening, conversion, heaven, hell, the judgment, sudden deaths, and similar topics, but it ought to be remembered that these subjects are interwoven in all the great controversies of the day, and that such as well as opinions are staked on these controversies. I have never yet met a tract on the Chinese controversy, or Baman's views, the ritualistic folly, or any of the ever-changing phases of rationalism. There may be many such, but if so it is very unfortunate that they have not been circulated more widely. They would be read with avidity by the majority of per-

sons found on the great routes of civilized travel throughout the world. The wrong side of these questions is usually represented pretty fully on these routes. I have had Renan's *Life of Jesus* offered to me a score of times on public conveyances, but as an offset to it, I have not met any thing better than a treatise on sudden deaths, or "solemn warning," or, perhaps, the evils of dancing or gambling. Either the editors or colporteurs of our tract societies are singularly unconscious of the flood-tide of skepticism which is sweeping over Christendom. New tracts from the ablest pens should be constantly written, so as to meet every emergency as it arises. Even in local controversies, such as the Sabbath question in Cincinnati, the tract might be used with telling effect.

Lastly, our tract societies do not distribute their literature judiciously. They aim at securing a wide circulation for their publications, by distributing them gratuitously or selling at a nominal price, forgetting meantime that people seldom prize highly what they do not pay for. In India missionaries have about quit giving away tracts, on this ground alone. They put a price on them in order to get them read. If Poo & Hitchcock were to publish to the world that the Western Christian Advocate would henceforth be sent *gratis* to all applicants, its circulation would soon dwindle away to nothing. I do not say that tracts should never be given away, but I will venture to intimate that they may have been given away too freely.

The best policy for securing a wide circulation for tracts, would be to adopt a rule that nothing be printed which will not command a ready sale at a fair price in the common book market. It would be a blessing to the cause of both literature and religion, if every printed book, pamphlet, or tract, which will not *sell* in the common market, were deposited in one of the lower vaults of Mt. Vesuvius. The book that won't *sell* is not needed in the world at present. After securing a tract literature that will recommend itself to the public, the next step is to push it out in the legitimate channels of the book trade. Instead of stealthily slipping a few tracts to the servant girls at people's back doors, or to the boot-blacks in front of the hotels, let brave boys be sent out with the common fraternity of news-boys; let them be seen on the cars and steamers, at hotels and depots, pushing their trade like other boys, as if there was nothing to be ashamed of in their profession, and they will accomplish tenfold more than professional colporteurs who follow the usual routine.

October 18, 1867.

## The Chinese Recorder AND MISSIONARY JOURNAL

Rev. E. L. Baldwin, Editor.

FOOCHOW, MAY, 1869.

### BIRTHS.

At Peking, 26th October, 1867, a daughter to J. DUDGEON, M. D., of the London Mission.  
At Tientsin, 26th October, 1867, as son to Rev. JONATHAN LEES, of the London Mission.  
At Peking, 31st October, 1867, a daughter to Rev. J. EDKINS, of the London Mission.  
At Foochow, 21st December, 1867, a son to Rev. H. H. LOWRY, of the American M. E. Mission.  
At Foochow, 18th January, 1868, a son to Rev. J. R. WOLFE, of the English Church Mission.  
At Swatow, 20th March, 1868, a son to WM. GAULD, M. D., of the English Presbyterian Mission.  
At Amoy, 19th April, 1868, a son to J. CARNESTON, M. D.  
At Foochow, 19th April, 1868, a daughter to Rev. S. F. WOODIN, of the American Board Mission.

### MARRIAGES.

At Foochow, 26th March, 1868, by Rev. Geo. Hamilton, Rev. J. MACGOWAN, of the London Mission, Amoy, to Miss JENNIE E. FRET, eldest daughter of Rev. L. E. FRET, of the American Board Mission, Foochow.  
At the Cathedral, Hongkong, 7th April, 1868, by the Rev. W. R. Beach, M. A., Colonial Chaplain, JAMES L. MAXWELL, M.D., of the English Presbyterian Mission, Takao, Formosa, to MARY ANNE GOODALL, younger daughter of J. Goodall, Esq., Heathfield Road, Handsworth, Birmingham.

### DEATH.

At Foochow, on the 4th December, 1867, MARY LYDA, daughter of Rev. E. L. and Mrs. E. E. BALDWIN, of the American M. E. Mission, aged eleven months and four days.

### A WORD TO OUR READERS.

THE appearance of this publication is in obedience to the nearly unanimous voice of the Protestant Missionaries of China. The *Missionary Recorder* was hailed at the beginning of last year as a much needed organ of communication between the various Protestant Missions in China and Japan. It was rapidly finding its way into public favor, and was beginning to be enriched by most useful and valuable contributions, when circumstances occurred which brought it to an untimely end. Strong representations poured in upon us from the various stations—some protesting against the stoppage of so useful a periodical;



some urging reconsideration of the matter, and some eagerly inquiring whether the paper could not be carried on at some other port. For a while, there was considerable reason to believe that an arrangement would be made to continue the publication at another place, but the idea was eventually abandoned. Still urged by valued and judicious friends to re-commence the publication, we determined upon sending to each of the stations, and ascertaining the state of feeling in the missionary body on the subject. The responses have been clear and unmistakable, and in answer to them the first number of the **CHINESE RECORDER AND MISSIONARY JOURNAL** is now presented to its readers.

The change of name is owing to the fact that various friends of the enterprise at different stations have suggested that the old title—"Missionary Recorder"—was not sufficiently comprehensive. It has been intended from the first to welcome to its columns communications on all subjects connected with the language, habits, laws, government, religious views and worship, of the Chinese; articles throwing light upon the character of Chinese civilization; and articles on the geography, history and natural resources of the Empire. The old title seemed to limit the paper to strictly missionary matters. But while we make this change, for the purpose of rendering the title consistent with the discussion of the topics just enumerated, we wish it to be distinctly understood that the primary object we have in view is to give the Protestant Missionaries of China a medium of communication on all matters appertaining to their work: and we hope that all will freely avail themselves of its columns for propounding questions that may arise, and upon which light is

needed; for communicating intelligence in regard to the progress of the work; and in any other way in which the paper may subserve their interests.

We do not aim to make such a publication as the *Chinese Repository*. We doubt whether such a work could at present be sustained in China. When it was first issued, the field was entirely clear. Now, the case is quite different. Some classes of articles that formerly appeared in that publication are now given to the public through the newspaper press of China. One department is very ably and thoroughly supplied by *Notes and Queries*—a paper which cannot be too highly commended for the distinctive object for which it is published, and which will be invaluable for reference in coming years. It is probable, too, that the *Chinese Magazine*, now published in Hongkong, may partly occupy the former field of the *Repository*.

We feel, however, that there is a distinct field for the **CHINESE RECORDER**; and a loud demand that it be occupied. We are obliged to send out the first number with very little original matter; but we feel sure that our missionary friends and others will speedily supply the lack. We look to them for hearty support in this respect. We have our own missionary duties to perform, which must always claim our first attention. We can only bestow upon the paper time enough to arrange the matter for publication, read the proofs, and occasionally write an article. Those who have expressed a desire to have the paper continued can make it a success, if they will.

We are promised articles on various topics of interest, both from missionaries, and from gentlemen connected with the Consular and Customs service.

We hope in due time to see these fair blossoms of promise followed by the golden fruit of performance: but we shall be very chary of promising particular articles to our readers before we have them safely in hand—having learned a lesson of prudence on this subject, by sharing last year in some disappointments experienced by our predecessor in the chair editorial.

The present number will appear with sixteen pages, but we have made arrangements with the publishers to increase the number to twenty, or twenty four, or more, whenever needed. We shall be guided in this matter entirely by the number of good original articles sent in for publication.

### THE ISLAND OF LAM-YIT.

In the year 1836, the Rev. W. H. Medhurst, accompanied by the Rev. E. Stevens, made a voyage on the coast of China in the brig "Huron," taking a cargo of 20,000 volumes of Scriptures and tracts for distribution. After visiting a number of places in Shantung, calling at Shanghai and the Chusan group, they visited Lam-yit 南日. We quote Mr. Stevens' brief account of the visit from the *Chinese Repository*, Vol. 4, p. 284:—

"Accordingly we bore away for Fuhkei, and on the 23rd [Oct.] ran in for shelter under the largest of the Nanjeik (Lam-yet) islands, [in Hingwa-foo, with Oxen bearing south, ten miles distant.] Strong north winds bound us here four days, unable to move or reach the shore, until the last day. This island is five or six miles from east to west, very populous, but so sandy that nothing grows but sweet potatoes and ground-nuts. Fishing is the great means of subsistence. Swarms of the people met us at landing, and every one welcomed us, too eager to receive our books. We walked over much of the island during the day, and left in all its villages some portions of the Scriptures or other books, with none to hinder or forbid us."

So far as we know, the island was never again visited by a Christian preacher until near the close of 1866, when Ling Ching Ting,

a helper in the employ of the American M. E. Mission, who had formerly lived on the island, made a visit there, and preached the gospel to the inhabitants. He was immediately informed by some of them that they were acquainted with the doctrine from books that had been left there many years before. On his desiring to see the books, they took him to their houses, and showed him several Christian books, which they had carefully preserved; and which they said had been left there by foreigners who came off from a ship anchored near the island in the 15th year of Tau-kwang, (1835.) The books shown were "Exposition of the Moral Law" and "Discourse on Theology." (See Medhurst's Works, No. 12 and No. 20, in Wylie's Memorials of Protestant Missionaries, pp. 23, 26.) The people seemed quite prepared for the reception of the gospel, and the helper soon formed a large class of inquirers. They were subjected to various persecutions by their heathen neighbors, but still held steadfastly to their Christian profession. Rev. Dr. Maclay visited the island in Sept. last, and baptized 25 persons from among the inquirers. On his second visit, last month, he baptized 30 more—among them a Buddhist priest, who has renounced his vocation, and is acting as assistant to a Christian store-keeper.

The facts here narrated are encouraging to those engaged in distributing Christian books among the Chinese. The seed sown in 1835 bears fruit in 1868. A generation of scoffers has passed away, declaiming against the uselessness of this book distribution. But God is manifesting the truth of his promise: "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Many incidents connected with the work on Lam-yit are worthy of mention. The possessor of one of the books mentioned above is an



old man now near his end. He has had a new cover put on the book, and says he intends to leave it to his son, with an injunction that it be always kept in the family.

Among the inquirers was a man who had formerly been a pirate. He told the helper that he would abandon his piracies at once, but there was one little matter he could not give up. It seems the poor fishermen on the shore had been so annoyed by the frequent depredations of the pirates upon their nets, that they had agreed to give them all they could find in the nets on two certain nights in the month—the pirates agreeing to leave them alone at all other times. This little “squeeze” the inquirer alluded to thought he could not give up. “Well,” said the helper, “give up your great piracies, and I will consider you an inquirer, and hope you will soon give up this also.” It was not long before the man came to the helper saying, “This taking the fish twice a month from the poor fisherman is all wrong, and I must give it up.” He is now a humble, devout Christian. Perhaps some of us would hardly have been as lenient toward him at first as the helper: but did not the latter imitate Him of whom it was said, “the smoking flax he will not quench”?

Thirty-five years ago, five lads on the island banded together to hire a teacher to instruct them, and were thus enabled to get some knowledge of the written language and its literature. Of these, four have been Christian preachers—one of whom has recently died, happy in the faith of the gospel. The last of the five is now an inquirer.

### A VALUABLE WORK.

**MEMORIALS OF PROTESTANT MISSIONARIES TO THE CHINESE: giving a List of their Publications, and Obituary Notices of the Deceased. With copious Indexes. Shanghai: American Presbyterian Mission Press, 1867.**

MR. WYLLIE has laid the Protestant Missions of China under renewed obligation by preparing and publishing the work under

review. Commencing with Joshua Marshman, the first translator of the Scriptures into Chinese, who began his missionary labors at Serampore in 1798, and ending with the Missionaries who arrived at Shanghai in January, 1867, we have the names and brief biographical sketches of 338 Protestant Missionaries. Following the sketch of each Missionary is a list of his publications. Among those who have made the most extensive use of the press, we notice Dr. Morrison as the author of 13 Chinese and 19 English works; Dr. Milne of 21 Chinese and 3 English; Dr. Medhurst of 63 Chinese, 29 English, and 7 Malay; Mr. Gützlaff of 61 Chinese, 2 Japanese, 1 Siamese, 5 Dutch, 7 German and 9 English; Dr. Legge of 16 Chinese and 6 English; Dr. Hobson of 18 Chinese and 3 English; Dr. Mc Carlee of 34 Chinese; Mr. Muirhead of 39 Chinese and 3 English; Mr. Lobscheid of 12 Chinese and 9 English; Mr. Doellittle of 26 Chinese and 1 English; Mr. Edkins of 14 Chinese, 7 English and 1 Mongolian. In making this selection of names from the list, we have simply taken those who are put down as the authors of over 20 publications.

It is but just to say that many of the works ascribed to the later Missionaries are simply revisions of those issued by the pioneers; and that some of the most important original works are by Missionaries who have issued less than twenty works, and whose names do not appear in this notice.

The indexes constitute a most valuable portion of the work, and have evidently been compiled with great care and accuracy. First, we have an Alphabetical List of all the Missionaries mentioned in the body of the work. Then follow lists of Chinese, English, German, Dutch, Mongolian, Malay, Japanese and Siamese publications, alphabetically arranged, according to their titles: and finally we have a classified arrangement of Chinese publications. This last embraces 28 translations of the Scriptures or portions of the

Scriptures; 30 Commentaries on portions of the Bible; 232 theological works; 12 works of Sacred Biography; 37 Catechisms; 17 Prayer Books; 18 Hymn Books; 11 educational and linguistic works; 18 Histories; 3 works on Government; 14 Geographies; 8 mathematical works; 6 astronomical works; 13 medical works; 2 botanical works; 4 works on Physics; 12 almanacs; 12 serials; and 13 miscellaneous works—giving a total of 490 works, on a wide variety of subjects, from the little child's primer to such profound and noble works as Dr. Martin's translation of Wheaton's International Law, Dr. Hobson's Medical and Physiological Works, Mr. Wylie's translations of Euclid's Geometry and Herschell's Astronomy, and Mr. Edkins' translation of Whewell's Mechanics.

Among the English works, the Dictionaries of Morrison, Medhurst and Williams, "The Middle Kingdom," by Williams, Dr. Legge's Classics, and Mr. Doolittle's "Social Life of the Chinese," are of monumental character, and of permanent value.

The whole number of works mentioned is—Chinese, 490; English, 232; Dutch, 6; German, 8; Mongolian, 1; Malay, 9; Japanese, 2; Siamese, 1; Total, 749.

A careful examination of this book will convince the reader that the Protestant Missionaries of China, in a literary point of view, have been neither an indolent nor a useless class of persons.

It is of course impossible to secure entire accuracy in a work of this character: but Mr. Wylie has executed his task with great patience and fidelity. The collection of the necessary data and the arrangement of materials must have been a work of immense difficulty; but the author is one of those men who love work, and who seem to be able to stand any amount of it, without breaking down or losing sight of mental freshness and vigor. We trust that his work on behalf of China is by no means finished, even though he should soon return to England, as we understand it is his intention to do.

We must not omit to mention that Mr. Gamble has issued the work in excellent style. Fine white paper, clear type, and his beautiful Small Pica font of Chinese, have combined to produce a work of rare typographical excellence.

We close with the following interesting statements from the Preface:

"Of the three hundred and thirty eight missionaries named in the list, the aggregate term of service in China has been 2511 years, giving an average of nearly seven and a half years to each. Or if we subtract from this, 124 missionaries now in the field, we have a surplus of 214 who have completed their term, to an aggregate of 1559 years, making an average of about a quarter of a year less to each, than the former number. These numbers include the time that missionaries have been absent on visits to their native lands or elsewhere, generally on account of health.

"The following figures give a comparative view of the numbers who have served for terms of various length.

Over 35 up to 40 years.....	2 missionaries.
" 30 " 35 " .....	2 "
" 25 " 30 " .....	18 "
" 20 " 25 " .....	4 "
" 15 " 20 " .....	23 "
" 10 " 15 " .....	39 "
" 5 " 10 " .....	70 "
" 5 " 5 " .....	196 "

"Of the sixty one who finished their earthly course in the service, six suffered violent deaths; Mr. Munson was killed by the Battak cannibals in Samatra, Mr. Walter Lowrie by pirates on the way from Shanghai to Ningpo, Mr. Fast by pirates on the Min river, Messrs. Holmes and H. M. Parker by the *noon sei* rebels in Shantung, and Mr. Thomas by the natives in Corea. Mr. Gaillard was killed by the fall of a house in Canton during a typhoon; and Dr. W. Parker by a fall through a bridge, while on horseback, into a canal in the city of Ningpo. Mr. Benham was drowned in the river Menam in Siam, Mr. Fohlman in a wreck off the coast of China, Mr. Spalding supposed to be during a typhoon on the passage to Hongkong, and Dr. James by the capsizing of a schooner between Canton and Hongkong. Mr. S. Wolfe died on board ship, at the island of Mindanao, during a cruise, Mr. Collie on the passage from Malacca to Singapore, Messrs. Doty, French, Richards, and Byers on the passage to America, and Messrs. Farmer and Jones on the passage to England.

"We close these remarks with a list of the Missionary Societies which have had agents among the Chinese, and the dates at which they commenced their operations.

	Date.
1. London Missionary Society.....	1807.
2. Netherlands Missionary Society.....	1837.
3. American Board of Commissioners for Foreign Missions.....	1830.



1. American Baptist Board of Foreign Missions, now styled, American Baptist Missionary Union.....1831.
5. Board of Foreign Missions of the Protestant Episcopal Church in the United States.....1836.
6. Church of England Missionary Society.....1837.
7. Board of Foreign Missions of the Presbyterian Church in the United States.....1838.
8. General Baptist Missionary Society, (England).....1845.
9. Evangelical Missionary Society at Basel.....1847.
10. Rhenish Missionary Society.....1847.
11. Board of Foreign Missions of the Southern Baptist Convention in the United States.....1847.
12. Seventh Day Baptist Missionary Society (U. S.).....1847.
13. American Methodist Episcopal Missionary Society.....1847.
11. Foreign Mission Board of the Presbyterian Church in England.....1847.
15. Missionary Society of the Methodist Episcopal Church in the Southern States of America.....1848.
16. Missionary Society at Lund, in Sweden.....1849.
17. Cappel Missionary Society.....1850.
18. Berlin Missionary Society.....1851.
19. Wesleyan Missionary Society, (England).....1852.
20. Chinese Evangelization Society, (England).....1853.
21. Netherlands Chinese Evangelization Society.....1855.
22. Board of Foreign Missions of the Dutch Reformed Church in the United States.....1855.
23. Mission Union for the Evangelization of China in Pomerania.....1855.
24. English Baptist Missionary Society.....1859.
25. New Connection Methodist Missionary Society in England.....1859.
26. French Protestant Missionary Society at Paris.....1860.
27. American United Presbyterian Mission.....1860.
28. Chinese Inland Evangelization Society.....1862.
29. Society for the Propagation of the Gospel in Foreign Parts.....1862.
30. United Methodist Free Church Missionary Society in England.....1864.
31. Mission Board of the United Presbyterian Church of Scotland.....1865.

"Beside these, there have been a number of missionaries from time to time, unconnected with any society."

## EDITORIAL ITEMS.

—The Bishop of Victoria arrived at Fouchow in the "Mona" on the 2nd inst. On Sunday, 3d inst., he preached at the British Church from Jeremiah 6: 16. The "good old way" of faith, experience and practice, was well delineated; and the Bishop urged his audience to self-examination as to whether they were really walking in the old paths, showing the advantages of such a course.—On Sunday, 10th inst., the Bishop preached in the British Church, in behalf of the Church Missionary Society. He announced his intention of ordaining Wong Kiu Taik, a native assistant, to the order of Deacon, on Ascension Day. A collection was taken up to aid in paying the salary of this native clergyman, and in building chapels for the native Churches.

—The Rev. G. Hamilton, British Chaplain, re-commenced his services at Pagoda Anchorage Sunday afternoon, 3rd inst., intending to hold services on every alternate Sabbath during the season. We are glad to learn that a lot for a church has been donated by John Forster, Esq., and that liberal subscriptions have been made for building. We hope that Mr. Hamilton's health and strength will be equal to the work he has voluntarily taken upon himself, in undertaking to be Chaplain to the seamen and residents at the Anchorage, as well as to the community here.

—The following prayer is recommended by the Bishop of Victoria, to be used by the clergy of the Church of Eng-

land in China, before the closing prayers of Morning and Evening Service:—

"Almighty God, who of Thine infinite wisdom hast given us the Apostolic exhortation that, 'first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings and all that are in authority;' we make our humble supplications unto Thee in behalf of His Majesty the Emperor of China, and all Governors and Magistrates, who, here or elsewhere, bear rule by his authority. Under their protection, may we lead a quiet and peaceable life in all godliness and honesty; for this, O God, our Saviour, is good and acceptable in Thy sight. And, as Thou hast taught us that 'there is one God, and one Mediator between God and men—the man Christ Jesus, Who gave Himself a ransom for all, to be testified in due time,' and that it is Thy blessed will, that 'all men be saved and come unto the knowledge of the truth,' grant we beseech Thee, that the testimony of Jesus among the people of China may be faithfully and universally proclaimed, and graciously blessed of Thee, to the salvation of men, and the glory of Thy name, O merciful Father, through Jesus Christ our Lord, Amen."

—By invitation of the Bishop of Victoria, the Protestant Missionaries of Foochow assembled at the residence of Rev. G. Hamilton on the 8th inst., for a meeting of conference in regard to missionary work. The meeting was opened with prayer by the Bishop, after which the encouragements and difficulties of missionary labor in China, the methods of pursuing the work, the management of native churches, with a view to their becoming self-governing and self-supporting, and kindred topics, were discussed in a free, conversational, informal manner. Much valuable information was elicited, and the Bishop expressed himself as greatly pleased with the results of the interview. He gave a brief account of his visits to the Missions at Hankow, Kiukiang, Ningpo and Hangchow. His closing remarks breathed a spirit of genuine catholicity, and of deep interest in the progress of the Redeemer's kingdom. We are sure that the Bishop will carry with him the prayers and best wishes of the whole missionary body at Foochow, for God's blessing upon him in the responsible station he is called to fill.

—The price of "Social Life of the Chinese," by Rev. J. Doolittle, has been reduced to \$5. It is sold to missionaries at \$4. Messrs. Hedge & Co. are the Agents for

Foochow, and Messrs. Thompson & Co. at Pagoda Anchorage.

—Persons at the various ports who may wish to subscribe for the Recorder may hand their names, with the subscription price, to the undernamed gentlemen:

Peking—REV. W. A. P. MARTIN, D. D.  
Tientsin—REV. W. N. HALL.  
Chefoo—REV. H. CORBETT.  
Tungchow—REV. T. P. CRAWFORD.  
Shanghai—REV. Y. J. ALLEN.  
Kiu-kiang—REV. V. C. HART.  
Hankow—REV. F. P. NAPIER.  
Ningpo—REV. M. J. KNOWLTON.  
Foochow—MESSRS. HEDGE & CO.  
Amoy—REV. L. W. KIP.  
Tin-lee—J. L. MAXWELL, M. D.  
Swatow—REV. J. W. JOHNSON.  
Hongkong—J. B. MORRIS, ESQ.  
Canton—REV. H. V. NOYES.  
Yokohama—REV. D. THOMPSON.

### MISSIONARY INTELLIGENCE.

NEWCHWANG.—We are very sorry to learn that Rev. W. C. Burns died on the 4th of April, after a severe illness from fever. His memory is held in grateful remembrance, not only by his fellow-missionaries, but by many of the native church members at Foochow, who enjoyed his ministrations for a year or two, some eight years since.

SHANGHAI.—Rev. Wm. Muirhead, of the London Mission, left some time since for England, with Mrs. Muirhead, after 20 years of uninterrupted labor. He intends to return in a year or two, and go into the interior. He is succeeded, as far as ministrations at the Union Chapel are concerned, by Rev. Mr. Thomas, who recently arrived from England, and whose services give great satisfaction to his congregation.

KIU-KIANG.—Rev. Messrs. Hart and Todd, of the American M. E. Mission, are very much encouraged with the



prospects before them at this new station. They have several church members already meeting for regular Sabbath services; and are taking measures to extend their work as rapidly as possible.

**HANKOW.**—Rev. F. P. Napier has recently been transferred from the Wesleyan Mission at Canton to this place.

**Foochow.**—Rev. Dr. Macley and Rev. H. H. Lowry, of the American M. B. Mission, recently made a trip through the district of Fuh-ting, and into the prefecture of Hing-hwa, as far as the prefectural city. On their return, they spent a Sabbath on the island of Lam-yik. During their absence from Foochow, Dr. Macley baptized at different places 71 adults, leaving 136 inquirers still on probation at the places visited. On Sunday last, May 3rd, five adults were baptized at Tienang Tong, in the Mission Compound at Foochow.—The English Church Mission is at present enjoying a visit from the Bishop of Victoria. We understand that he intends to visit all the out-stations of the Mission before leaving.—Mrs. Macley is to leave for America with her children per "China," from Hongkong for San Francisco, about the 25th inst. The state of her own health demands a change, and the necessity of making arrangements for the education of several of the children also requires her departure at this time. Dr. Macley will accompany his family to Hongkong, but feels that his work requires his presence here so much that he cannot go with them to America.

**Amoy.**—Rev. W. B. Swanson and family have recently returned to the English Presbyterian Mission, much benefitted by a short stay at home. Rev. C. Douglas, of the same Mission, left on the 2nd inst. for Newchwang, hoping to be of some service to Mr. Burns, whose death is elsewhere mentioned.—Rev. J. Howard Van Doren, of the American Reformed Mission, was in Foochow on

the 5th and 6th insts. on his way to Japan, whither he is ordered for bad health. He informs us that an interesting work has recently commenced at a place 30 miles west of Chang-chiu. Two men, who had been patients at the Amoy Hospital, and who had taken home some Christian books with them, began to keep the Sabbath, and persuaded about ten of their neighbors to do the same. Persecution arose, and they sent to Amoy for advice and assistance. Rev. Mr. Kip went up to them, and found about 20 inquirers, who had been diligently reading the books, and holding religious services regularly on the Sabbath. He preached to them, and encouraged them to persevere. Soon after, two native helpers were sent to visit them. They found the number increased to 50; and learned that on account of persecution, the inquirers were worshipping on some distant hills, whence they returned—one with a bundle of wood, another with a hoe, and so on, to blind their heathen neighbors as to the purpose of their absence. How genuine a work this will prove is of course uncertain; but the helpers were much encouraged at their last visit.

**SWATOW.**—The missionaries at this port continue to visit various places in the interior, and are much encouraged in their work. Dr. Gauld finds the Hospital work increasing in interest. We are sorry to learn that the health of both Rev. J. W. Johnson and Mrs. Johnson, of the American Baptist Mission, is suffering from long continued residence in this climate, so that they will probably soon require a change.

**CANTON.**—Rev. Mr. McKelvy and wife arrived from America via San Francisco, April 19th, to join the United Presbyterian Mission.—Rev. J. Gibson, of the Wesleyan Mission, left for Swatow on a health trip, April 11th, but after remaining there some time, by advice of his physician left for Chefoo on the 2nd inst.

## CORRESPONDENCE.

### DIVORCE AND RE-MARRIAGE

*Is it immoral for a man to re-marry a wife whom he has divorced, after she has been married to another man?*

I propose this question, not so much with the design of answering it myself, as desiring to call forth something satisfactory upon it from some of the contributors to the **RECORDER**.

I have recently been called upon to give advice in regard to a case of this kind, and as the subject is new to myself, is one which I have not seen discussed at length, and is one in respect to which I find there is some difference of opinion among my missionary associates, and moreover is one upon the nature of which it seems evident that missionaries in China need to be well informed, I venture to present it thus publicly for consideration.

Among the church members connected with this mission, we have four men who, while heathen, divorced their wives, in the usual way practised here among the Chinese, by selling them off to be the wives of other men. In most of these cases there was no immorality alleged against the wife, and the reason for the proceeding was inability to support her, or some other insufficient cause. Now, in cases where the divorce was immoral, according to the teachings of Christ, is it right for the wife to return to her first husband, and for him to receive her?

According to my information, the cases are comparatively few at this port where the divorced wife does return to her first husband; and the Chinese, when questioned in regard to its propriety, naturally quote their proverb, "The right-minded horse will not return to eat the grass he has left behind him." But one such wife has desired to return, and the husband, a Christian, considering himself guilty in regard to his wife's separation from him, is ready to receive her back, if it is lawful according to the scriptures for him to do so. The question is simply one of morality, as it is understood that the second husband, though living, will present no legal obstacle to the wife's return to her former husband.

The only passage from the Bible that can be brought against this, seems to be Deut. 24: 3, 4. In this place, Moses, in making regulations to restrain the evil of unlawful divorce, and to protect the wife, who, from the customs of society at that period, would be most injured in such cases, absolutely

forbade the husband from re-marrying the wife he had divorced, after she had been married to another man. He also assigns as a reason for his statute, "For that is abomination before the Lord." How is this declaration to be interpreted? While we all agree that the statute, as a rule for the Jewish judge, is done away, are we to understand that the reason given in connection with it, implies that there is something essentially immoral in the case supposed by the statute, so that the principle of forbidding re-marriage under such circumstances is still binding?

Perhaps some of the readers of the **RECORDER** have met with discussions of this subject in commentaries or elsewhere, which are not accessible to the writer, and, if so, may be able to communicate suggestions, opinions or something which will be of value to him and to other missionaries in China.

C. HARTWELL.

Foochow, April 23rd, 1868.

MR. EDITOR:—

I have been much gratified in reading the Report of the Hangchow Branch of the China Inland Mission. Your readers are aware that Rev. Mr. Taylor, and the missionaries associated with him, have no regular support guaranteed to them by any Society, but look to the Lord in faith for a due supply of all their needs. This report shows that they do not look in vain. The circumstances connected with the location of a party of missionaries at Hangchow were providential, and the account is so interesting that I give it in the words of the writer:

"At Kia-hing-fu, and also at Dong-si, we tried to rent houses, but the people were timid, and our efforts failed. With hearts sad at the thought of the cities, towns and villages left behind,—left without the knowledge of the Saviour's love, and without any one to make it known to them,—we reached the neighbourhood of Hangchow, on the 21st of November.

"The winter was fast approaching and the severity of the weather was beginning to try us, when again we saw God's hand opening the way before us. The Rev. Carl T. Kreyer, to whom we were at that time perfect strangers, having just taken a house in Hangchow, had kindly left directions that, in the event of our arriving in his absence, his house was to be placed at our service until his return. We thankfully availed ourselves of this kind offer, and left our boats on Friday, the 23rd of November, feeling well assured that He, who step by step was leading us on, knew all our need and would con-



time to supply it. Most of the next morning, Saturday, was occupied with the removal into Mr. Kreyer's house of the luggage which we had brought with us; and then we set ourselves to the seeking of more permanent quarters. In the good providence of God, the first house that we went to see proved to be one remarkably large and commodious, having upwards of thirty rooms, most of them both spacious and lofty. It was peculiarly eligible for our use; having one wing accessible by a separate staircase, and large enough to accommodate our unmarried young men until other locations could be secured for them; while the main body of the building and an opposite wing would afford accommodation for the unmarried ladies and the married members of our party. The landlord, moreover, was quite willing to let it to a foreigner, (although he asked a much larger rent and deposit than we were prepared to give,) and promised immediate possession of a part of the house. We had already, at other places on our way up from Shanghai, spent much time in negotiations which after all proved fruitless, and we felt that indeed God alone could give a successful issue. On Sunday, therefore, we sought Him by prayer and fasting; and on the Monday the landlord came to terms with us, and the house was taken. Tuesday was fully occupied in drawing up and signing the various legal documents, and in preparations for our removal; and at dawn on the morning of Wednesday, Nov. 28th,—the day on which Mr. Kreyer's return with his family was expected—we quietly moved through the city and took possession of our new quarters. We cannot refrain from drawing especial attention to these details, as they shew so strongly how in everything God cares for his people, and how wonderfully His purposes and His plans dovetail the one into the other. "Blessed is the man who maketh Jehovah his trust."

"At first, as we have said, we were only able to obtain possession of a part of the house; five or six Chinese families residing in the remainder. Our first care, therefore, was to bring the Gospel before these, and to seek to convert what was a temporary inconvenience to us into a permanent blessing to them. And to one woman at least the Gospel has come with saving power. Seeing us from day to day, her confidence was won, and she has been the means of gaining for us our first openings among the women. She has since been converted and baptized, and is now herself endeavouring to spread the knowledge of the truth.

"After a few weeks occupied mainly with repairs and alterations, we were able to devote ourselves more fully to the work

which we had come to do; now having on the premises a small chapel, a dispensary, printing office, and women's class-room."

Mr. and Mrs. Nicol went to Siao-shan in Jan. 1867, but before the end of the month, the Che-hien came into their house, ordered the native preacher to be beaten with seven hundred blows, and commanded the missionaries to depart. Through the energetic action of the British Consul at Ningpo, they were soon able to return, and are now living there unmolested. They have three applicants for baptism.

The dispensary at Hangchow had an average attendance of 200 persons daily, and has been the means of leading a number to an open profession of faith in Christ, besides all the silent influences exerted, the results of which will be revealed hereafter.

An industrial class for women has proved of great benefit both to the native women who attend it, and the foreign ladies who conduct it. Three of the women have been baptized, and others are interested.

Preaching visits have been made to many places, boarding and day schools opened, various colloquial books printed, tea-houses systematically visited for evangelistic purposes, &c.

The labors of the ladies among Chinese women are considered of the highest importance. As they dress in the native costume, they have free access to the people, with very little trouble.

Mr. Duncan has rented a house in Nankin. Mr. Jackson is working at Tai-chow-fu, and Mr. Williamson at Hu-chow-fu.

Twenty-five persons have been baptized during the year, and there are twenty new candidates.

The funds expended during the year amount to \$4,100.80; of which \$780.05 were contributed in China, and \$3,370.75 in England. The mission force consists of 14 foreign gentlemen, 14 foreign ladies, and 16 native assistants.

There is much in this Report that may be pondered with profit by every missionary, and I trust that a copy will be put in the hands of each missionary in China.

PHILOMENEUS.

CHINA, May, 1868.

To the Editor of the Recorder:

The following, entitled "Work," by Mrs. E. B. Browning, seems so apposite to the case of an aged missionary, who has been a faithful worker, that I send it for insertion, if you think proper, in the RECORDER.

"What are we set on earth for? Say to toil—  
Nor seek to leave thy tending of the vines,  
For all the heat o' the day, till it declines,  
And Death's wild curfew shall from work  
assail.

God did anoint thee with his odorous oil,  
To wrestle, not to reign; and He assigns  
All thy tears over, like pure crystalline,  
For younger fellow-workers of the soil  
To wear for amulets. So others shall  
Take patience, labor, to their heart and hand.  
From thy heart, and thy hand, and thy brave  
cheer,

And God's grace fructify through thee to all.  
The least flower, with a brimming cup may  
stand,

And share its dew-drop with another near."

It has been said that, "Protestant Missions  
in China are a failure." This is far from true;  
but admitting that the *immediate results* have  
not been very great, still it must be admitted  
that a great amount of preparatory work has  
been performed. And it is a cheering thought  
to the pioneer missionary worker, that what he  
sows shall yet be reaped, though by another's  
hand; that the example of his "patience,  
and labor, and brave cheer," shall inspire  
the hearts and hands of succeeding labours;  
that all his "tears" are assigned over "for  
younger-fellow-workers to wear for amulets";  
and that though he may fall in the midst of  
the battle, every blow he strikes shall help  
secure and swell the ultimate triumph, and  
aid glory not only to his own crown, but also  
to those of all the final victors.

M. J. KNOWLTON.

NINGPO, 1867.

### LITTLE MAY'S REMONSTRANCE

[Dedicated to Rev. & L. and Mrs. Baldwin, on the  
death of their daughter, Mary Lydia, Dec. 4, 1867.]

Call me not back, dear Father,  
To tread life's path with thee,  
It seems so rough and thorny  
In the tangled wild to be;  
But here, in the glorious heaven,  
In this peerless world of ours,  
I ne'er can find a pathway  
That is not strown with flowers.

Call me not back, dear Mother,  
E'en to thy loving arms,  
Thou couldst not *always* shield me  
From Earth's rude, wintry storms;  
But here, in the glorious heaven,  
In this blissful world of rest,  
I'm safe from the trumpet ever  
On the loving Savior's breast.

Call me not back, dear Brother,  
To join thy sports so gay,  
There joy oft turns to sadness,  
And clouds obscure the day;

But here, in this glorious heaven,  
On this blessed, radiant shore,  
Is a day that knows no shadow,  
And pleasure evermore.  
I know your *hearts* are weeping,  
For the angels tell me so,  
I know they're torn and bleeding,  
Crushed by the withering blow;  
That the hours move on all wearily,  
That birds and flowers and streams  
Have lost their charming beauty,  
And the sunlight darkness seems;  
But here, in the glorious heaven,  
Where saints and angels dwell,  
And Cherubim and Seraphim  
Then ceaseless anthem swell,  
Where the brightness ever gloweth,  
And Life's pure river floweth,  
Where blot of sin ne'er staineth,  
And the Triune God e'er reigneth,  
Where love links each to other,  
And joys are ever true,  
Sweet Father, Mother, Brother,  
I wait to welcome you.

F.

Foochow, Dec. 7, 1867.

[Received too late for insertion in the usual place.]

### BIRTH.

At Hongkong, 1st May, 1866, a Son to Rev. F. E.  
TURNER, of the London Mission.

### MARRIAGE.

At the Church of Our Saviour, Shanghai, 31st April,  
1867, by the Rev. Elliot H. Thompson, the Rev. & L. J.  
SCHERESCHENWY, of Peking, to SUSAN MARY WARING,  
daughter of Wm. F. Waring, Esq., of Brooklyn, U. S. A.

### DEATH.

At Newchwang, 4th April, 1867, the Rev. W. C.  
BURNS, of the English Presbyterian Mission; aged 49  
years and 8 days.

### THE CHINESE RECORDER AND MISSIONARY JOURNAL

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# THE CHINESE RECORDER

## AND

### MISSIONARY JOURNAL.

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FOOCHOW, JUNE, 1868.

No. 2.

#### A VISIT TO SOME OF THE OUT-STATIONS OF THE CHURCH MISSION IN THE PREFECTURE OF FOOCHOW.

BY THE BISHOP OF VICTORIA.

On the 12th May, 1868, I left Foochow at 8 A. M., with the Rev. J. R. Wolfe, to visit the out-stations under his care. We reached Pagoda Anchorage about noon, and were detained there until 2 P. M., when we dropped down the stream with a fair wind very swiftly, and after accomplishing about five miles, sailed round a projecting headland, and made for a landing place, above which rose a populous Chinese village, called 閩安鎮 Ming-gan-teng—where, through the instrumentality of our missionaries and their Chinese catechist, a flourishing church has been gathered together. This mission station was commenced as recently as March, 1867; but the work has been so prospered that fourteen men and four women have been baptized, and are communicants, who—with three children baptized in infancy as the children of Christian parents—make up "the church" in this place. Most of these Christians attended the confirmation in the Foochow Mission Church on the 6th May. In addition to these, the missionaries have three men and one woman under instruction as candidates for baptism, and twelve men and three women are on the list of enquirers. This little church is visited periodically from Foochow by Mr. Wolfe, but is under the special charge of a native catechist, well known in the Foochow Mission by the name of Timothy. He is a Foochow Christian. Four years ago he was a bigoted opponent of Christianity. His business was to sell incense sticks to be burned in worship in the idol temples, and at oratories and shrines that abound on every hand. He was making much money by this business, which led him to frequent the temples, and brought him into close contact with the idolatry of the place. In his unconverted days he so interrupted the missionaries in their preaching, that on one occasion it was necessary to stop in the serv-

ice, and he was turned out of the chapel by main force. Some months after, as the missionary had concluded his service in the chapel, and was leaving the place, he was accosted by a man standing by the door, "you have perhaps forgotten me, Sir!" The missionary looked at him, but did not recognise him; but on being reminded of the "scene" just referred to, he was at once identified with the former fierce opponent. But he had taken away with him, notwithstanding all his opposition, *that* which had made him a new man! He professed himself a believer, was put under instruction, was baptized, and now he has been accepted as a catechist. What a contrast between his former craft in the idol temple, and his present employment as a catechist in the chapel at Ming-gan-teng! Though a Foochow man, after instruction and special trial and preparation, the missionaries sent him to this out station down the river; and in preaching, reading the service, and visiting and conversing with the people, he has been most successful. God has blessed his honest and zealous labors, and carrying the gospel from street to street, and house to house, in Ming-gan-teng, he has already won many souls to God; and some of these—as Phæbe, a Christian widow, and her son, and Hannah, and an old lady 93 years old, whom Timothy brought to me that I might speak a word of encouragement to her—are very remarkable cases. Phæbe is described as a Miss Marsh among her countrywomen. She is a good reader—as good a scholar as Timothy; and she is a great helper to him, especially among the women. These Ming-gan-teng Christians are very simple minded folk. Timothy himself, though fairly instructed as a catechist, and equal to his duties, is no B. A. among his countrymen, and perhaps is impulsive and susceptible of impression from outward circumstances. He was the subject of a dream, which deeply impressed his mind. He was a pilgrim, and his dream a sort of Bunyan's Pilgrim's Progress. This he has delineated on fans, which he makes and presents to his friends. On one occasion, as he was addressing the people upon the seed of the woman bruising the serpent's head, the preacher looked round, and coiled around